

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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Vol. 2.

## POETRY.

From the New England Palladium.

ADDRESSED TO DAVID BROWN.

"SON OF THE FOREST," thee I hail!  
Not as my fathers did of yore,  
When borne by Europe's prosperous gale,  
They landed on thy peaceful shore.

Thy scattered tribes, thy wasted lands,  
The mournful stories sadly tell,  
How brothers fell by Christian hands,  
And mothers sung their funeral knell.

Oh sad to think, that those who bear  
The honor of the Christian name,  
So little of its spirit share,  
So little of its mildness claim.

But now, from scenes of carnage free,  
We gaze on Bethlehem's rising Star,  
"Son of the Forest," so for thee  
Its glorious light is seen afar.

Go Christian brother, with thee bear  
The songs which angels' harps employ,  
And let the western nations hear  
Tidings of love, and peace, and joy.

## WAR.

*Horror of a Retreat.*—The retreat of the British army under Lord Wellington, from Coimbra took place early in the peninsular war. Threatened by Massena with an overwhelming force, his lordship was compelled to evacuate the greater part of Portugal, and to take up the formidable position of the Torres Vedras, which saved his army.—*Salem Observer.*

The evacuation of Coimbra, (the Bath, if I may so call it, of Portugal,) is as present to me now, as though it had occurred but yesterday, I see the immense population—men, women and children, of all ranks and of all ages—pouring out at an hour's notice through the Lisbon gate of the city; and rushing upon a journey which not one in five of them could hope to accomplish. It was little to have abandoned home and property; to have set forth on foot (for the army seized all conveyance)—on foot, and unprovided, in a long and rapid march, through a distracted, ravaged, lawless tract of country; if to have suffered much, the trial was still to come. I saw these multitudes, spent with travel and with hunger, reach towns in which every hovel, every shed, was filled with troops. I saw families upon families, yet new upon their pilgrimage, and yet so tamed and beaten down by suffering, as willingly to carry their daughters into the guardrooms of infuriated soldiery—I saw them lying (for even the churches were filled with our sick and wounded)—lying unsheltered all night in the fields and open squares; waiting, with feverish restlessness, the appearance of morning, as though new light (repose apart) would to them be an accession of new strength.

The vast column rolled forward on the high road to the capital, collecting the population of the country over which it passed. Behind were left the weak, the aged, and the dying; and some few wretches of profession, who, tempted by the hope of gain, took their chance (and lost it) of mercy from the enemy. But though every step over which the mass advanced gave addition to its numbers, there were drains at work and fearful ones, to counteract the reinforcement. Cold dews at midnight, burning suns by day, scanty provisions, and fatigue unwonted—these ministers did their work, and especially among the females.—Towards the close of the second day's march, the women began to fail rapidly. At first, when a girl grew faint, and unable to proceed, her sister would stay by her. This feeling however, was not fated to last long; soon the sister dashed desperately forward; to sink herself; and meet her own fate some few leagues further on.

I saw one company halted between Leria and Pombal, which must have consisted of eight hundred or one thousand individuals. These people came from the neighbourhoods of Coimbra and Condeixa; some of them as far up as Mongualde and Vizen. There were girls of fourteen or fifteen, clad in their gayest apparel—their only means of carrying, (or they said) of "saving" it. There were old men and grandames; peasants, male and

female; friars, artisans, servants, and religious. After travelling, most of them, more than fifty miles on foot, and passing two or three nights in the open air, they were laying on the banks of a river, waiting for the sun rise, as I rode past them. I never can forget this scene; and yet I feel that it is impossible for me to describe it. The stream (I believe it was a branch of the Mondego) was dark and swollen, from the effect of recent rains; and it rushed along between the willows, which animated every object about it. On the road, which lay to the right of the river, troops and fugitives were already in motion. It was just dawn when I came up. A light breeze was half clearing off the fog from the surface of the water. I saw the living figures imperfectly as I approached—all white and shrouded, like spectres, in the mist. The light dresses of the girls was saturated with wet. Their flowers and feathers were soiled—drooping—broken. Their hair, (the Spanish women are remarkable for the beauty of their features) their dark long hair, hung neglected and dishevelled. Their feet, which cardinals might have kissed! were, in many instances, naked—wounded—bleeding. And, worse than all, their spirit and strength was gone. Of those whom I saw lying on the banks of that water, a fearful proportion lay there to rise no more. And yet many had gold and jewels; but gold could not help them. And their loveliness remained; and they looked in eloquent, though in mute despair, upon the British officers who passed by—and yet those men, who would have fought knee-deep for the worst of them then could not help them. I overtook after this, a beautiful girl of fifteen, travelling alone, out of the high-road, from apprehension of insult. This girl had been separated from her friends in the general confusion. She had money and diamonds to a considerable amount about her; and had accomplished half her journey, but felt unable to proceed farther. She begged, on her knees, for a horse—for any conveyance; to be allowed to travel near me, with my servants—any where, any how, to be protected, and to get on. I had not the means of aiding that girl. I could not help her. Every Englishman had already done his utmost. I had three women under my protection. I see the figure, the countenance, the tears of this girl, at this moment. I thought at one time that I must have staid and been made prisoner along with her. I could not carry her away in my arms. I could not leave her—no man could have left her to her fate. Fortunately an officer came up, who was less encumbered than myself; and she was provided for. And in such way (and in ways a thousand times more dreadful) great numbers of women got on to the capital. They escaped for a time the lot of their friends and relatives; but, eventually, what was to be their fate? What was their fate? What if I saw these women afterwards—women born to affluence, reared in the very lap of luxury and softness—what if I saw many of them begging in the public streets of Lisbon? I did not see them in that state: but it is a subject that I must not dwell upon.

## INDIAN ACCOUNT OF THE FIRST ARRIVAL OF THE DUTCH AT NEW YORK.

The Rev. Mr. Hechewelder, who lately died in Pennsylvania, after having been a long time a Moravian Missionary among the Indians, gives the following as the Indian account of the landing of the Dutch at New-York. The story, he says, was taken down many years since, from the mouth of an intelligent Delaware Indian, and may be considered as a correct account of the tradition existing among them of this momentous event.—*N. E. Obs.*

"A great many years ago, when men with a white skin had never yet been seen in this land, some Indians who were out fishing at a place where the sea widens, espied at a great distance something remarkably large floating on the water, and such as they had never seen before. These Indians immediately returning to the shore, apprized their countrymen what they had observed, and pressed them to go out with them and discover what it might be. They hurried out together, and saw with astonishment the phenomenon which now ap-

peared to their sight; but could not agree what it was; some believed it to be an uncommonly large fish or animal, while others were of opinion it must be a very big house floating on the sea. At length the spectators concluded that this wonderful object was moving towards the land, and that it must be an animal or something else that had life in it; it would therefore be proper to inform all the Indians on the islands of what they had seen, and put them on their guard. Accordingly they sent off a number of runners and watermen to carry the news to their scattered chiefs, that they might send off in every direction for the warriors, with a message that they should come on immediately. These arriving in numbers, and having themselves viewed the strange appearance, and observing that it was actually moving towards the river or bay; concluding it to be a remarkably large house in which the Mannitto [the Great or Supreme Being] himself was present, and that he probably was coming to visit them. By this time the chiefs were assembled at York Island, and deliberating in what manner they should receive their Mannitto on his arrival. Every measure was taken to be well provided with plenty of meat for a sacrifice. The women were desired to prepare the best victuals. All the idols or images were examined and put in order, and a grand dance was supposed not only to be an agreeable entertainment for the Great Being, but it was believed that it might, with the addition of a sacrifice, contribute to appease him if he was angry with them. The conjurers were also set to work, to determine what this phenomenon portended, and what the possible result of it might be. To these and to the chiefs and wise men of the nations men, women and children, were looking up for advice and protection. Distracted between hope and fear, they were at a loss what to do; a dance, however, commenced in great confusion.—While in this situation, fresh runners arrive declaring it to be a large house of various colors, and crowded with living creatures. It appears now to be certain, that it is the great Mannitto, bringing them some kind of game, such as he had not given them before, but other runners soon arriving, declared that it is positively a house full of human beings, of quite a different colour from that of the Indians, and dressed different from them: that in particular one of them was dressed entirely in red, who must be the Mannitto himself. They are hailed from the vessel in a language they do not understand, yet they shout or yell in return by way of answer, according to the custom of their country; many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitor, who might find them out and destroy them.—The house, some say, large canoe, at last stops, and a canoe of a smaller size comes on shore with the red man and some others in it; some stay with his canoe to guard it. The chiefs and wise men, assembled in council, form themselves into a large circle, towards which the man in red clothes approaches with two others. He salutes them with a friendly countenance, and they return the salute after their manner. They are lost in admiration; the dress, the manners, the whole appearance of the unknown strangers is to them a subject of wonder; but they are particularly struck with him who wore the red coat all glittering with gold lace, which they could in no manner account for. He surely must be the great Mannitto, but why should he have a white skin? Meanwhile, a large hackhack [bottle] is brought by one of his servants, from which an unknown substance is poured out into a small cup or glass and handed to the supposed Mannitto. He drinks—has his glass filled again, hands it to the chiefs standing next to him.—The chief receives it, but only smells the contents and passes it on to the next chief, who does the same. The glass or cup thus passes through the circle, without the liquor being tasted by any one, and is upon the point of being returned to the red clothed Mannitto, when one of the Indians, a brave man and a great warrior, suddenly jumps up and harangues

the assembly on the impropriety of returning the cup with its contents. It was handed to them, says he, by the Mannitto, that they should drink out of it, as he himself had done. To follow his example would be pleasing to him; but to return what he had given them might provoke his wrath, and bring destruction on them. He then took the glass, and bidding the assembly a solemn farewell, at once drank up its whole contents. Every eye was fixed on the resolute chief, to see what effect the unknown liquor would produce. He soon began to stagger, and at last fell prostrate on the ground. His companions now bemoan his fate, he falls into a sound sleep, and they think he has expired. He wakes again, jumps up and declares that he has enjoyed the most delicious sensation, and that he never before felt himself so happy as after he had drunk the cup. He asks for more, his wish is granted; the whole assembly then imitate him, and all become intoxicated.

After this general intoxication had ceased, for they say that while it lasted the whites had confined themselves to their vessel; the man with the red clothes returned again, and distributed presents among them, consisting of beads, axes, hoes and stockings, such as the white people wear. They soon became familiar with each other, and began to converse by signs. The Dutch made them understand that they would not stay there, that they would return home again, but would pay them another visit the next year, when they would bring them more presents, and stay with them; but as they could not live without eating, they should want a little land of them to sow seeds, in order to raise herbs and vegetables to put into their broth. They went away as they had said, and returned in the following season, when both parties were much rejoiced to see each other; but the whites laughed at the Indians, seeing that they knew not the use of the axes and hoes they had given them the year before; for they had these hanging to their breasts as ornaments, and the stockings were made use of as tobacco pouches. The whites now put handles to the former for them, and cut trees down before their eyes, hoed up the ground, and put the stockings on their legs.—Here, they say a general laughter ensued among the Indians, that they had remained ignorant of the use of such valuable implements and had borne the weight of such heavy metal hanging to their necks, for such a length of time. They took every white man they saw for an inferior Mannitto, attendant on the supreme Deity, who shone superior in the red and laced clothes. As the whites became daily more familiar with the Indians, they at last proposed to stay with them, and asked only for so much ground for a garden spot, as they said, the hide of a bullock would cover or encompass, which hide was spread before them. The Indians readily granted their apparently reasonable request; but the whites then took a knife and beginning at one end of the hide, cut it up to a long rope, not thicker than a child's finger, so that by the time the whole was cut up, it made a great heap; they then took the rope at one end, and drew it gently along, carefully avoiding its breaking. It was drawn out into a circular form, and being closed at the ends, encompassed a large piece of ground. The Indians were surprised at the superior wit of the whites, but did not wish to contend with them about a little land, as they had still enough themselves. The white and red men lived contentedly together for a long time, though the former from time to time asked for more land, which was readily obtained, and thus they gradually proceeded, until the Indians began to believe that they would soon want all their country, which in the end proved true.

*Russian Clergy.*—Mrs. Henderson, in a letter published in the Missionary Herald, says, that at the time when a Bible Society was formed at Novogorod (Russia,) there were many of the clergy who had never seen a Bible, and on hearing of it, asked what kind of a book it was!



## MIRRA MAHOMED ALI.

In a late paper we published a brief account of a learned young Persian, of considerable family, named Mirza Mahomed Ali, who has been recently converted to Christianity by the blessing of God upon the labours of the Scottish Missionaries at Astrachan. In the London Baptist Magazine for November, we find some further particulars respecting this interesting young man. It seems that the change in his opinions was gradual, and resulted from a careful examination of the subject. He was exposed to much reproach in consequence of his conversion, and was even confined and beaten with great severity by his father. The following extract unfolds the nature of his trials, and the truly christian spirit with which he endured them.

[A. Y. Observer.]

"Upon inquiring of Mahomed Ali, as to the state of his mind during the time he had been confined by his father, he said that it was the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed; that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians, who visited at his father's—that God had indeed been a mouth and wisdom to him; for that upon every occasion he had been able to give them such answers, as they could neither gainsay nor resist; so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him for the purpose of arguing with him, and after giving him many bad names began to pray to that God who is neither begotten, nor begets. (this is one of the distinctive titles of God by Mahomedans,) that before this week was ended, he would show his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, 'You have now prayed for me. I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, 'You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will make a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, 'I have suffered much since I saw you, but Christ suffered much more.'"

## MISSION AT BOMBAY.

From the joint letter of the Missionaries, dated January 6th, 1823, we make the following extracts, which will be acceptable to our readers.

## Method of preaching the Gospel.

We still continue our usual method of addressing the Gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments, in various places; sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavour to apply, the Scriptures; and, often, after reading a portion of Scripture, we address the people *extempore*, from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country; and sometimes there is conversation and confusion, opposition, resentment, reviling and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which proves in the least, that such a blessing will be long delayed. Nor can we exhibit

any positive evidence that it will soon be granted. It is not for us to know the times and seasons, which our Heavenly Father has put in his own power. But the more extensively we declare the Gospel, and the greater the increase of the knowledge of it among those who have heard it most, the stronger are our hopes that it will prove saving. And we think we discern some favorable symptoms; none infallible indeed; but some, which we think we should mention with gratitude to Him, who holds the hearts of all men in his hands.

## Various Encouragements.

The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favor of the truth, which we cannot but hope will soon break through the fear of man and be openly avowed. We have similar but stronger hopes in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading in company with him and several other Jews, from our tracts written for them, said so much in favor of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos who manifest rather an increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do also a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others indeed, some of every class, Hindoo, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel. But few are so much opposed as to prevent their receiving occasional instruction and admonition.

We trust, therefore, that our Christian friends who know the power and ways of God, will neither faint nor fear; but encourage themselves in Him, and perseveringly seek his blessing on the work of our hands.

## Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. These seasons we have found precious, and we trust they will be found profitable, by contributing to prepare us to witness displays of divine power among the people, and to keep us nearer our precious Saviour. We cherish the hope that, through divine grace alone, we shall still be made to rejoice, according to the days wherein we have been afflicted, and the years in which we have seen evil. But, however this may be, we will endeavour, in regard to our own mission, to confide in the divine wisdom and goodness; and, in regard to others, we will ever rejoice and praise the Lord, for the blessings which rest on them, and for the effusions of the Holy Spirit in our native land, as well as for all the success divinely vouchsafed towards every institution formed to promote the cause of Christ. By all events, distant or near, which favour that cause, we feel ourselves refreshed and blessed; and, believing it to be essential to our holy religion, to possess and exhibit a spirit of universal benevolence, we take the present opportunity of declaring ourselves, unitedly and individually, deeply interested in the prosperity of all societies, that seek the promotion of peace and complete abolition of war. May they all prove greatly instrumental in establishing that kingdom, which is to extend over the whole earth, and which consists in peace and love.

## NEW-YORK BETHEL UNION.

## THE PRESIDENT'S ADDRESS.

The following is the Address of Divine Bethune, Esq., President of the New-York Bethel Union, at their third Anniversary, on the 31st ultimo:

Again we meet you, dear brethren, to rejoice in the goodness of the Lord; and to present to you our Report, of the events of the year now closing upon us, as they respect the long neglected class of men, in whose spiritual improvement you manifest so deep an interest. For them let your prayers unceasingly ascend to the throne of grace. Both in Europe and America the character and comfort of Seamen are objects rising into importance,

and awakening more general solicitude. No longer can the opinion be maintained, it is hopeless to attempt the moral improvement of Seamen. In our seasons of prayer, at boarding houses, and on board of ships, the landsman's address has sunk into apathy, before the simple and melting eloquence of a son of the sea, describing his own translation from darkness unto light, by the gospel of salvation. His close exhortation to his shipmates, and the fervent breathings of his soul to God in prayer for them, have dissolved an assembly in tears, with a power beyond description.

Those gallant men, who have raised the American name to the highest pinnacle of human glory, our naval heroes, are now, in a season of peace, twining a wreath of yet brighter hue around their honored brows. Every Christian heart must have beat high with joy, on reading even a news paper account that Commodore Hull had ordered a library of one thousand volumes for the use of his crew, preparatory to a long and distant voyage.

I delight to present to my own mind the appearance of this ship of war, lately ordered by our government to visit the Sandwich Islands; during her cruise on the Pacific. "Who," say the wondering Islanders, "are these, carrying as on eagle's wings, their stripes and stars into far distant seas? What gallant ship is this?" "she is the United States, Commodore Hull, displaying her broad pendant in the Pacific Ocean, armed with fifty guns, for her seamen to fight; and with her thousand volumes for her seamen to read. Now she rides triumphantly in the harbor of a distant island of the sea, whose inhabitants have been turned from dumb idols to serve the living God, by American Missionaries, chosen of the Lord for that purpose of mercy; and sent forward, in the faith of his blessings, by American Christians." Who would not be animated to continue united exertions, however ineffectual they might at first appear?

Let an American only look at the scene I have just been describing, (and, blessed be Jehovah, it is a real one,) in all its varieties of triumph, and his heart must bound within him for joy. The prophet's admonition sounds from age to age, and still is true, "Then shall we know, if we follow on to know the Lord;" so may we also say, "if we follow on in the path of benevolent exertion, then shall we behold the wonderful works of the Lord;" Our efforts shall be successful through his blessing, and the honour He will put upon our faith; "his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth," "this also cometh forth from the Lord of Hosts who is wonderful in counsel, and excellent in working." "Glory to God in the highest, on earth peace, good will toward men."

## CHARLESTON BETHEL UNION.

Extracts from the Second Annual Report of the Charleston Bethel Union, read at the Anniversary Meeting of the Society, at the Mariner's Church, Monday evening, Dec. 8, 1823.

The general object of this Society are, to appoint and conduct prayer meetings among seamen, on board of vessels, and at their boarding houses; to encourage them in reading, by the circulation of Tracts, Reports, and other pamphlets; and also by the establishment of libraries; to establish, or patronize for them, such boarding houses as shall be regulated in a manner conducive to their moral benefit; and to assist all other associations for promoting the Gospel among this class of our fellow men.

To each of these objects your Board have directed their attention. Prayer Meetings have been kept up most of the year, and generally, as often as twice a week, either on board of vessels, or at boarding houses. They have usually been well attended. On some occasions, large numbers have been present. Sometimes the deck of a ship has been filled, and numbers have listened from the adjoining wharves. The meetings have generally been as orderly and as solemn as any prayer meetings we have been accustomed to witness. Deep interest has sometimes been discovered both by masters and sailors; and some of both classes have occasionally taken part in the exercises.

A few Extracts from the Reports of these meetings, handed in by the Chairmen of the Bethel Committees, will perhaps convey the most correct idea we can in any way give of their tendency and their effects.

## J. C. Chairman, Com. No. 5.

Wednesday Evening, 5th March, 1823. —Committee No. 3. T. F. chairman, held

a meeting on board the Bremen ship Graft Zinzendorf, captain Myer. On account of the inclemency of the weather, the meeting was held in the cabin, which was well filled with a serious and attentive audience, principally masters of vessels and seamen. One of the seamen in substance observed, "He was happy in having the opportunity of saying something for that Saviour, whose cause he had espoused. It was the best of causes; one in which he gloried and rejoiced, that he had ever enlisted. He thanked God for having commenced a work of grace in his heart, and that he had been called to bear the Cross of Christ, of which he was not ashamed. He exhorted his seafaring brethren, with the greatest earnestness, to repent and forsake their sins, and enlist in the best of causes." Another seaman arose, and said, with much humility, "that he felt himself unworthy to say any thing on this occasion;" and addressing himself directly to seamen, observed, "we, above all other men, ought to be prepared for death; for the nature of our calling exposes us to many more dangers than others. A starting plank, a hidden shoal, or a sudden blast of wind, in an unexpected moment, may plunge us into the ocean, and hurry our souls before the bar of God." He concluded by kneeling down and offering up a fervent prayer to God for seamen, and Bethel Union Societies.

The meeting was solemn and interesting, and we humbly hope some little good was accomplished. Our hearts were refreshed, and we felt as Peter did when on the Mount, that it was good to be there.

It is worthy of remark, that the pious owner of this ship has enjoined, and made it part of his instructions to the Master, that he should assemble his crew morning and evening, for the purpose of addressing the throne of Grace, and have Divine Service performed every Sabbath.

## T. F. Chairman Com. No. 3.

Sabbath Evening, July 27, 1823.—Committee No. 5, J. C. chairman, held a meeting on board the ship Commodore Perry. After mentioning other exercises, the Report says, Capt. H. of such a vessel, led in prayer, and addressed the meeting in an edifying and impressive manner. It was truly cause of gratitude, to hear a Master of a vessel pray for and address his brethren, who go down to the sea in ships as Capt. H. did. O that the Lord would raise up more such men to command on the deep—then might we look for a speedy fulfilment of the promise: "The abundance of the sea shall be converted to God." To witness such a monument of Grace, as Capt. H. represented himself, is a great encouragement to pray for the conversion of mariners.—An animated address was also made by a clergyman present, on the importance of improving the Sabbath evening in a manner becoming candidates for immortality. It was indeed pleasing and encouraging to see the number that were assembled on this occasion; and to witness their attention to the solemn truths which were delivered in their hearing. O that we could praise the Lord for his goodness, in disposing them to attend.

## H. C. M'L. Chairman Pro-tem.

At the close of the meeting on this occasion, a sailor came to his minister, and requested him to pray for him, and that he would beg all christians to pray for him after he should sail, saying that he had been one of the greatest of sinners, and that since he attended the Bethel meetings, he had been very anxious about it; and that he then felt very much distressed. To give some idea of the effects of such meetings, where they have been continued for some time, we would remark, that a member of this Board, being on board a Liverpool ship, and observing the men to be very cheerful at their work, asked them if they ever attended the Bethel meetings at Liverpool. They answered with one accord, "O yes, we always attend." He asked them if they thought these meetings had done any good. One says, why, sir, you cannot think what a change they have produced: they used to be always swearing and getting drunk; but the Bethel meetings have done it all away. You will hardly hear any swearing now; they are all sober, and attend to their work. These meetings are the best things in the world for seamen. Our captain goes, and all the owners are Bethel men.

## MR. SIMEON'S CONVERSATION CONCERNING COUNT VON DER RECKE.

One of the first families in Germany, gave him birth. He was sent to the University at an early age where infidelity



reigned in the minds of his instructors. But it pleased the Lord to touch the heart of the young nobleman, and humble him at the feet of the Saviour. He returned to his family in the estimation of his instructors, an enthusiast. His family consisted of a father, a brother, and three sisters, who were all, with the exception of the brother, led to repentance by his persevering exertions, accompanied with the influences of the Holy Spirit. This extraordinary proof of the favour of God encouraged Count Von Der Recke to attempt great things, and he formed the design of rescuing a number of orphan children, whom he saw around him, from ignorance and death. He had soon collected in an Asylum, eighty orphans, and one of his sisters devoted herself to their instruction, while he himself became to them a spiritual teacher and father. This establishment has since been enlarged, to receive Jews, and now consists of one hundred and thirty Jews and orphan children. To this establishment, Count Von Der Recke, with the greatest self denial and the most unwearied patience, devotes himself.—That he may save the means of supporting more orphans and Jews, he denies himself every luxury, and uses the most simple diet and the plainest dress. His diet is brown bread and soup, and his dress never corresponds with the rank of his family. Even when he is invited to the circles of his family friends, he appears as in the Asylum, with the most Christian simplicity. Mr. Simeon speaks of him as the highest example which he has seen of faith and charity. His health, in consequence of numerous cares and unceasing exertion, is failing, and he appears like one marked for an early grave. His countenance is pale, and he has frequently pain in his breast, accompanied with other symptoms of pulmonary disease.

## ADDRESS

Of the Wilmington Colonization Society,  
to the public

FELLOW CITIZENS.

The Institution of the "AMERICAN COLONIZATION SOCIETY," having for its design, the benefit of the whole African race, by the establishment on the coast of Africa, of a colony of free people of color from America, forms a memorable epocha in the history of our country.

This Institution, although it is not a Missionary Society—nor a Society for the suppression of the Slave trade—nor a Society for the improvement of the blacks,—nor a Society for the abolition of slavery—appears to us to be the only Institution which promises any thing great or effectual for the attainment of all these objects, in behalf of the African race or the descendants of Africans in this country.

And, as Christians, professing that philanthropy, which, in all its branches and in its most wide spread influence, flows from the love of God: If God so loved us we also ought to love one another, we are happy in being able to connect with that sacred maxim a hearty recommendation of an Institution which tends at once to promote that humanity and attention to the state and condition of an oppressed and degraded portion of our population, the descendants of Africans: an Institution so generally approved, that no one hardly dares to form an argument against it.

Yes, it is happily one of those Institutions about which there is scarcely one dissenting voice: men of the most discordant opinions, the most opposite interests, and of the most violent parties in politics and religious profession, seem to forget their differences and relinquish their animosities, when the Colonization is mentioned: whatever subjects on other questions divide their opinions or their denomination they seem all to harmonize in this—and no wonder, the question is so simple and so important, that it claims assent, the moment it is proposed.

Besides, all disputation must cease, where facts are evidence. There is at this time within the limits of the United States a colored population of ONE MILLION SEVEN HUNDRED AND SIXTY-NINE THOUSAND. And, does not the character and circumstances of this class of the community fall, to some extent, under the personal observation of every man? Who is there that does not know something of the condition of the blacks in the Eastern and middle States? Are they not seen in our cities and larger towns, wandering as outcasts, in the land that gave them birth? Are they not seen in our penitentiaries, and jails, and poor houses? And, are they not found inhabiting the abodes of poverty and haunts of vice? If we look for them in the society of the honest and respecta-

ble—in the schools in which it is our boast that the meanest citizen can enjoy the benefits of instruction—in the sanctuaries which are open for all to worship, and to hear the word of God—shall we find them there? No. In youth the African finds himself, he knows not why, the scorn of his playmates—having no incentive to prepare for an active and honorable manhood—no visions of usefulness, or respectability, to animate his prospects. And in maturer years he has little motive to industry or to any honorable exertion. He is always degraded in the estimation of the community—and the deep sense of that degradation enters into his soul, and makes him degraded indeed. That there are instances of individuals, who, in despite of all these obstacles to moral and social improvement, have acquired a character of respectability and piety, is admitted. But these rare instances cannot be brought to disprove the general assertion—an assertion which we make without fear of contradiction—that the blacks are degraded without any proper means of improvement, or any sufficient incentive to exertion—that they present the strange anomaly of a large part of that nation which delights to call itself the freest, and happiest, and most enlightened nation on the globe, separated by obstacles which they did not create, and which they cannot surmount, from all the institutions and privileges to which the other portion of the community owe their superiority.

Now, with the noble design of raising this degraded people to the enjoyment of their natural rights, the American Colonization Society was instituted. And the beneficial effects already experienced from this Institution—and from another of a similar nature, the African Institution of the British nation—proclaim and evince the practicability and utility of its grand design. The colony consists of 190 settlers under the direction of two agents, ardently devoted to the cause, accustomed to their business, seasoned to the climate, and well acquainted with the African character. A reinforcement of 125 have lately sailed to join them. Thus an asylum is opening in Africa for the reception of as many of her sons as may be inclined to return. And we trust, that through this colony, a great and effectual door is opened for the propagation of the Holy Gospel, throughout Africa. Already a Christian Temple is opened for worship—and soon will the colony embrace many Christian churches—together with Literary Institutions.

Knowledge is the handmaid of Religion, and as the former is increased, the latter prevails. What greater blessings can Africa receive than those which accompany the promulgation of the everlasting gospel. Whether we consider the Christian religion in its origin, foundation, nature, influence, fruits and evidence—or examine the consolations it imparts, the attractive loveliness it displays, and the prospects it opens to its happy votaries—it must, in every point of view, be a concern of the greatest importance. Men's best interest here and hereafter, are essentially interwoven with the experience & practice of it.

Why do fraud, injustice, and oppression, predominate to the overturning of all the rights of humanity, the laws of God, and the claims of civil liberty? The answer is at hand. Because the sacred mandates of religion, which transfer these blessed privileges as the unalienable claim of human nature, have been disregarded. Had the voice of religion been only heard, and her merciful dictates obeyed, an inhuman traffic would not for so long a season have transmitted its bitter fruits to this country, at the expense of the blood, the sweat and toil, the lives and liberties of millions of our fellow creatures. Barbarous traffic! that begins and is prompted by avarice—is conducted by desolation, oppression, and unprovoked hostilities—and, that ends in a species of slavery, which, in point of enormity, has hardly ever had an example among the most uncivilized heathens. A slavery so terrible in its character, so pernicious in its tendency, so remediless in its anticipated results, as the slavery which exists in the United States, is no where to be found, except in the West Indian Islands;—a slavery as it stands connected with the wealth and strength, the character and happiness, of these United States, is an immense moral and political evil. It is an inherent vice of the community. Mr. Jefferson says:—"The whole commerce between master and slave, is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submission on the other.—The parent storms, the child looks on, catches the lineaments of wrath, puts on the same air in a smaller circle of slaves,

gives a loose to his worst passions—and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped with odious peculiarities.—I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever!"

But, we trust that the happy hour of emancipation is at hand. The cries of the poor Africans, that have long entered the ears of the Lord of Sabaoth, have been carried to the ears of our Legislators, through the laudable exertions of some, who deserve all praise for having taken the lead in this humane work the abolition of slavery. Let us figure to ourselves, thousands of our fellow creatures, torn from the embraces of friends and relations, and dragged from their native home—sold by an African tyrant to a greater one from America—linked together like oxen under a yoke—driven in that ignominious situation to a floating prison that is to receive them—treated without the smallest regard to the delicacy of sex or age—and, at last, after a voyage that proves fatal to many, transported to this country—here to undergo the severest toil, and smart under the lash of a merciless slave-driver—and, by an accumulation of slavery and misery, often sold by public advertisement like beasts of the field, and transmitted from one master to another; until, exhausted by excessive toil, or cut off by the tortures of an inventive barbarity, death comes at last, self-procured in many instances, to close the dismal tragedy! We say, let us form to ourselves an idea of this concatenated slavery and misery, in the case of millions of our own species, who have the reason and feelings of men—and then shall we unite in rendering thanks to God, for having disposed our national Legislature to abolish such an execrable traffic. Yes, we do thank God, that the Americans have taken the lead in enactments which render it punishable as piracy for an American to be found engaged in that commerce which enslaved millions!

Much has been done to wipe away the foul stain from our character, as freemen and as christians. But much still remains to be done. Is it not a solecism in politics, that under a free constitution, like ours, there should exist one slave?

Should our free institutions continue—and be so perpetual, in our constant prayer, the time will come, must come, when the last slave will be freed. It is true that many have been manumitted. But, what is their situation? And, can they ever, in this country, enjoy equal rights with ourselves? Must they not, as long as they remain here, remain under disabilities, a degraded race? And who can believe, that, under these circumstances, it would be politic, not to say humane, to manumit the remaining portion of the slaves in this country?

Naturally, therefore, did the minds of philanthropists look abroad for a place to colonize the free people of color, who are willing to go thither. The subject was maturely considered—an Institution was founded—territory has been purchased—a colony established—and now Liberia opens her arms to receive her long estranged children.

This Institution reflects the highest honor on the wisdom, and humanity, and christianity of its founders—and shall render the American name more dear and illustrious than all her other achievements that have carried it with so much renown to every distant corner of the globe. And, is it not an exemplification of the genius of that pure and undefiled religion, the leading characteristic of which is, that it is full of mercy? Is it not an imitation of its Divine Author, who came not to destroy men's lives, but to save them—not to rob them of the sweets of liberty, but to make them truly free? Yes: the voice of religion, the voice of justice, the voice of humanity, the voice of the nation, and, above all, the voice of God, says: Abolish slavery—and extend the blessings of freedom to the long oppressed Africans!

The way is now open for the free people of color to go to Africa—and, in Liberia, to enjoy every advantage. All that is now wanting is pecuniary aid, to enable them to settle the colony. And, what a high indulgence must it not be to the feelings of humanity to be able to contribute towards the furtherance of an object, so important in every point of view! Long has the condition of the oppressed and injured Africans interested the feelings of the best men among us, and called forth the energies of many in public and private life. Often has their cause been pleaded in our Senate. And now, will the humane efforts of the American Colonization Society vibrate on the ears of the sable sons of Africa until the end of time. Ameri-

cans will long remember, by whose patient but unremitting exertions, a disgraceful stain has been removed from our national character: and posterity will learn the important lesson, that, Exertions in the cause of truth and justice cannot finally prove unsuccessful.

Although much has been done by the American Colonization Society—yet her funds have been and still are inadequate to the accomplishment of her benevolent purposes. Many, very many descendants of Africans are anxious to be enrolled among the colonists of Liberia; but are put off for want of funds to defray the expense necessarily attendant on their transportation thither, and comfortable location when there. Liberal subscriptions greatly to the honor of the subscribers, have been promoted. But as subscriptions fluctuate, whilst their object is permanent and increasing daily in importance, it has been deemed requisite to appoint agents for the purpose of forming auxiliaries to the Institution. One of these agents has been with us, though unfortunately in the last sickly season, when an Auxiliary Society was formed in this Borough, by the name of "The Wilmington Colonization Society, Auxiliary to the American Colonization Society." The object of this Society is the same as that of the Parent Society. All monies collected by this society are faithfully transmitted to the Treasurer of the Parent Society—and, all donations of money, or other donations of articles which may be useful to the colonists, will be thankfully received by the Treasurer of this Society.

The undersigned, having been appointed a committee to address the benevolent public in behalf of their association, beg leave in conclusion, to suggest—In what a light of the most exalted estimation ought we to view that Institution, by whose wisdom, philanthropy, and effort, degraded Africans are redeemed from bondage, put in the possession of all the blessings of sacred liberty, and, whilst light is thrown into the regions of darkness and death, the dungeon of misery is exchanged for the dawn of blooming hope and the bright prospect of spiritual life and immortality.

And as the claims of the Institution upon your benevolence are well founded, it is trusted, that you will, upon the strongest conviction, become its liberal patrons and auxiliaries—that so, the benevolence, consistency, and greatness of its character, may receive ample scope for the most advantageous exertion, in a cause, the sanctity, glory, and advancement of which has given it such a distinguished rank among the benevolent Institutions of the day—and added such celebrity to the names of its founders.

R WILLISTON.  
JOHN POTTS.

For the Christian Repository.

## INFANT BAPTISM.

MR. PORTER,

I was much pleased to see the communication on this subject in a late Repository. I have long wished to see this subject discussed, and sincerely hope some of your correspondents will give the public a satisfactory view of this subject. If the question, "Whose children have a right to Baptism?" could once be fairly settled, and an uniformity of practice be produced, the anxiety of many minds would be relieved.

The Synod of Philadelphia, at their late meeting in Georgetown, were near appointing three Committees to prepare a report on the three different systems of baptismal practice. It would be a sad, and I am persuaded a most unjust reflection, to say of our clergy that they have not sufficient grace for a candid and temperate discussion of this question. With the spirit of "Inquirer," (whoever he may be, I know him not, and have reference only to the temper of his piece) a full discussion of this subject would do no harm.

Not for controversy, therefore, but to compare ideas with others, I submit the following thoughts, which you may publish if nothing better comes to hand. If at any time I appear to speak positively, I do not mean to speak dogmatically, but to give my sentiments without circumlocution.

These propositions appear to me to be sufficiently plain.

1. That Baptism imposes essentially the same obligations as the Lord's Supper. It is a seal of the same covenant, requiring essentially the same state of heart and the same duties in life, as are required by the other ordinance. In other words, in the ordinance of Baptism, the God of Abraham promises to be "our God," and we promise to be "his people." He says, "I will be the God of thee and of thy seed after



thee," and we respond, "we will be thy people and our seed after us." A more complete and *unreserved* dedication of ourselves to God, cannot be made, than is required in the reception of Baptism.

The above principle, is, I believe, admitted by all parties, and I do not see how it can be soberly denied.

2. *Baptism* corresponds in its general nature and design with the ancient *Circumcision*. It is appointed to be the initiatory seal or sign of church membership,—is to be set on the children of professing parents, and upon no other children,—is emblematical of the same regenerating work upon the soul,—is a seal of the same covenant of grace,—imposing the same obligations to a holy life. All *Pædobaptists*, I believe, admit this principle.

3. *Faith*, saving faith, or *real piety*, is required of God in all cases in order to baptism. A credible profession, it is true, is all that we can require; but God requires *faith itself*. For Baptism is a profession of faith, of real faith in Christ; and as God requires baptism, if He does not require them to profess real faith, does he not require them to profess a lie? That real piety is required in order to baptism, is evident from the instances of Baptism in the New Testament Mark xvi 16 "He that believeth and is baptized," &c. Acts ii. 38 "Repent (which implies piety) and be baptized every one of you. Then they that gladly received his word were baptized;" viii. 12 "And when they believed they were baptized;" and 37th verse, "If thou believest with all thine heart thou mayest" be baptized. See also, ix 18. x 47 xi. 17 xvi. 15, 33 xxii. 16 Rom. vi. 3 Gal. iii. 27. 1 Cor. xii. 13. It was thus with *Circumcision*. "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised," i. e. a seal of the faith which he had before circumcision. And no Gentile, or alien from the commonwealth of Israel, could, consistently join the Jewish church without in heart embracing the Jewish faith.

I am aware of the advantage which our Baptist brethren take of this ground, and it appears to me to have been given up by many thro fear of their inferences. But they can take no advantage of it when properly understood. The case of *Infants* is no exception to the general rule. Faith is required before their baptism as much as in any other case; and nothing but previous faith can entitle them to the seal of faith. But in this case (as in most federal constitutions) they are considered *one with their parents*. To use the words of Brown, "In Baptism the parent and child are considered as one, and tho the trial and actual exercise of grace are not required in the child, they are as necessary to the parent, as in the Lord's Supper." Cat p. 318 The rights of parents, as a general rule, descend to their children, unless there be some proviso of limitation, or the favor be forfeited by the parent or the child. In this case there is an express extension of the privilege. On account of the faith of Abraham, all his house were circumcised. In consequence of the conversion of a Gentile parent, all his children were circumcised. Ex xii. 48. Thus under the New Testament, when Zaccheus believed salvation came to his house. "Believe in the Lord Jesus Christ and thou shalt be saved and thy house." When Lydia believed, she was baptized and her household; likewise when the Jailor believed, all his were baptized. Acts xvi 15, 33 All the external blessings of the covenant (and I will not say the internal blessings did not come upon the infant seed dying in infancy,) came on the children on account of the faith of the parent. I shall not here answer objections; I have simply stated my own opinion.

4. This faith or piety must be *credibly professed* before the ministers of Christ have a right to administer Baptism. In the sight of God the candidate has a right from the moment he believes; but in the sight of men, not till he makes a visible profession, or gives outward evidence of his faith. This, I believe, is generally admitted, and this the very nature of the case demands. If the Jews at Pentecost had refused to profess repentance, would they have been baptized, or added to the church? If the Eunuch had refused to profess faith in the Son of God, would Philip have given him the seal of the covenant? It cannot be supposed. It is not their membership, therefore, nor their faith (strictly speaking) but their profession of faith and their open assumption of church obligations, that entitles them in the sight of men, to baptism,

and authorizes the ministers of the gospel to give them church privileges.

5. No profession is credible, under ordinary circumstances, unless the person comes to the Lord's table. For faith must be evidenced, be made credible, by works; piety be accredited not by the lips only, but by a lip of obedience to the plain commands of Christ. We must require the tests of faith which our Lord required; his ministers have no right to lower the terms of admission to the covenant. Now the command *Do this in remembrance of me*, is as positive, as plain, and of as universal obligation, as the command, *Be baptized*. By what right then, I would humbly ask, do ministers grant the privileges of the church, to those who refuse to make that profession which the Head of the church requires? Should A. request baptism for his children, but decline being baptized himself, would you indulge his desire? even tho he should be willing to make profession of christianity in some other way. I presume not. Whatever doctrines he might avow, whatever life he might live, you would consider him a non-professor until he would consent to be baptized. You would not enrol him as a member of the church, until he made profession in the way appointed by Christ himself. Now, I ask, does not the Lord Jesus as really and as strongly (both under the Old Testament and the New) require obedience to the one ordinance as the other? Did not the neglect of the Passover as really cut off from membership, as the neglect of circumcision? Num. ix. 13.

There is a great mistake upon this subject,—an idea that *circumcision alone* constituted (or rather evidenced) membership in the Jewish church. Not so. An infant became a member, or was declared to be a member, by *circumcision*, but enjoyed the privileges of a member (on the ground of his circumcision) no longer than his minority. If when he reached puberty, he refused to eat the passover, he ceased to be a member; he was "cut off from the church," Num ix 13 I do not know that there was any formal act of the church in cutting him off; but he was by the *Divine command* cast out of the church, and *ipso facto* suspended or excommunicated. If a Gentile parent had joined the Jewish church, and refused to go farther than the observance of circumcision, his membership would have ceased with the first passover which he wilfully neglected. And I need not say, that when a parent was cut off, his children were cut off also. In cutting off the parental branch, the minor branches, which were connected with the stock only thro their immediate parent, must be cut off also. When God cut off the Jewish nation from the Olive Tree of his church, with the parents he excommunicated all their children. And it is impossible the children should have a right to privileges thro their parents, when the parents have no longer a right to privileges themselves. It does appear to me, therefore, that the ordinances of the church are, by some otherwise faithful ministers of Christ, given to persons who are not members of that church, and children are not the only ones who eat the children's bread.

A STEWARD.

#### BOASTED OUTRAGE!

The general temper prevailing at Barbadoes, may be inferred from the fact that the following article was conspicuously published at that island.

BRIDGETOWN, Oct. 21.

"Great Triumph over Methodism and total destruction of the Chapel."

"The inhabitants of this Island are respectfully informed that in consequence of the unremitted and unprovoked attacks which have repeatedly been made upon this Community by the Methodist Missionaries (otherwise known as Agents to the villainous African Society) a party of respectable Gentlemen formed the resolution of closing the Methodist concern altogether; with this view, they commenced their labours on Sunday evening, and they have the greatest satisfaction in announcing that by 12 o'clock last night, they effected the total destruction of the Chapel."

"To this information they have to add, that the Missionary\* made his escape yesterday afternoon, in a small vessel for St Vincent; thereby avoiding the expression of the Public feeling towards him, personally, which he so richly deserved."

"It is hoped that this information will be circulated throughout the different islands and colonies."

\*Rev. Mr. Shrewsbury.

"All persons who consider themselves true lovers of religion will follow the laudable example of the Barbadians in putting an end to Methodism and Methodist Chapels throughout the West Indies."

From the Christian Mirror.

MR. RAND,—While I feel a sympathy with the Greeks in their noble struggle for liberty and independence, and am glad to see the tide of public sentiment rising high in their favor; permit me to ask a few questions, and to request an answer from some of your enlightened correspondents.

Is not the struggle of the Greeks clearly a political struggle, and is not the money which is now contributed to the "Greek fund," designed to aid them in fighting against the Turks? Are the Greeks oppressed as Christians, and required to abandon their religion? Are they in fact better christians than the constitutional Catholics of Spain or of South America? If the struggle of the Greeks is decidedly political, ought our charities to be solicited on other than political grounds? In so far as religion is concerned, would it not be as wise to wake up a new crusade to take the city of Jerusalem from the Turks? When we read, among the donations to the Greek fund, the following items, which may be found in the newspapers:—

One Cannon,  
New York Fencibles, 11 Swords,  
J. Macauley, 100 pair of drilling Pantaloon,

Three Church collections, 703 dollars;—and when we read also, that on motion of a Reverend Clergyman of New-York, it was resolved at a public meeting, that "the Clergy in different parts of our country be requested to preach a sermon in behalf of the Greeks, and take up collections for their support," and when we also read, that in Utica the *Episcopalian, Presbyterian, Baptist and Methodist Clergymen* all had notified their Churches, that a collection would be taken, &c. is there not some reason to fear, that this pious crusade, this blending of religion and of battle, may be precipitate and ill advised? Might it not be as consistent for Clergymen to call upon their Churches to contribute ten-fold more liberally in order to send out to the Greeks, not swords and drilling pantaloon, but the HOLY BIBLE, and the humble Heralds of the cross of Jesus Christ?

SOCRATES.

#### CHRISTIAN REPOSITORY.

FRIDAY, JANUARY 30.

TO PATRONS.

NINE Nos. more will close the third year of the Repository. As has been frequently stated, we did not anticipate a great reward for our labors. But moderate as our calculations were, they are not likely to be realized. Were all the subscriptions regularly paid, they would scarce defray the expense; it is not difficult then to see our situation, when it is known that many of our Patrons have not yet paid any thing. While we tender our thanks to punctual friends, we earnestly solicit the attention of delinquents to make good their engagements.

We recommend to our Readers the Address of the Wilmington Colonization Society, in this day's paper, believing that it will fully compensate them for their trouble in perusing it.

CHESAPEAKE AND DELAWARE CANAL.

The question which has so long agitated the minds of the good people of this district, is at length settled—the Canal takes the lower route, thro St. Georges' marsh and mill-pond, &c. &c. to Back-Creek.

DELAWARE LEGISLATURE.

MR. PAYNTER, the newly elected Governor, appeared before the two houses in joint-meeting, at 12 o'clock of the 20th inst. and after taking the oath of office, delivered his Inaugural Address. As Mr. Thomas his predecessor, in his Address at the opening of the session, had given the necessary information, Mr. Paynter very properly, merely glanced at those recommendations, giving them his hearty concurrence. In one or two items he varied,—he came out warmly in favor of domestic Manufactures, showing that while we depend on foreigners for necessary articles of consumption, we cannot be an independent people. He deprecated the frequent attempts to alter the Constitution of the United States, believing that in most cases they flowed from interested motives. He concluded with imploring knowledge from on high to guide them aright.

The Legislature are progressing in business—nothing very important before them.—A bill for abolishing the poor-school system, had passed one house, but was (we think) happily arrested in the other.

Appointment—By the late Governor, George Read, esq. Associate Judge of the Supreme Court.

ORDINATION AND INSTALMENT.

On Wednesday the 21st inst. the Presbytery of New-Castle met at Bethel Church, for the Ordination and Instalment of Mr. GEORGE MORRISON, as Pastor of that congregation. The Rev. Samuel

Martin presided. The Ordination Sermon was preached by the Rev. E. K. Dare; and the charge to the Pastor and People delivered by the Rev. William Finney. The day was fine, and an immense number of people attended. Solemn as well as large was the assembly.

#### ELIGIBLE SITUATIONS.

Persons wishing to possess themselves of handsome farms, at cheap rates, are recommended to look towards Sadsbury Township, Chester County; where, we learn, there are a great number for sale, possessing very superior advantages.

Revivals in N. Carolina.—At Lane Creek, N. C. 64 have been added to the church not long since. In Salem, in the same county, is a powerful work; also in Sandy Creek, and several adjacent congregations. Many are seeking salvation, and crying; "God be merciful to me a sinner!" At Rocky Spring, in the same state, the Spirit is also poured out. At May's Chapel 32 have recently owned their Lord. In Abbat's Creek a copious shower has descended, and between 60 and 100 are hopeful converts. At Haco River Mountain, after scenes of discord and trouble in the church, the mercy of God has interposed; 60 have recently united with the people of God; and many more are deeply impressed.

#### EIGHTEENTH CONGRESS.

SENATE.

January 21.

The Vice President of the United States appeared to day and took the Chair of the Senate.

Mr. Lloyd of Massachusetts, from the Naval Committee, to whom was referred a resolution submitted on the 18th ultimo, by Mr. Lloyd, of Maryland, relating to the transportation of specie, or carrying of passengers on board the public vessels of the United States, reported a bill to prohibit passengers or specie to be carried in the public vessels, except under certain restrictions. The bill was read and passed to a second reading.

The resolution from the House, respecting the intended visit of the Marquis de la Fayette, was received, and referred to a committee of five members.

January 22.

Mr. Van Buren offered a resolution, proposing an amendment to the Constitution of the United States, on the subject of the power to make Roads and Canals, which was passed to a second reading.

HOUSE OF REPRESENTATIVES.

January 20.

Mr. Crowninshield, from the Committee on Naval Affairs, reported a bill "authorizing the building of ten sloops of war;" which was twice read and committed.

The bill for extending the term of half pay pensions, &c. as amended by the Senate was passed.

January 21.

MARQUIS DE LA FAYETTE.

The engrossed resolution, in relation to the intended visit of the Marquis de la Fayette to the United States, was read the third time, PASSED, and sent to the Senate for concurrence.

CAUSE OF THE GREEKS.

The House then resolved itself into a Committee of the Whole, Mr. Taylor in the chair, on the resolution for sending an Agent to Greece, when, after some considerable debate on the question, on a motion of Mr. Cook, the Committee rose, reported progress, and obtained leave to sit again.

January 23.

Mr. McLane, from the Committee of Ways and Means, reported a bill providing for the support of the Government for the year 1824; and a bill providing for the military service for the year 1824; both of which were read twice and committed.

#### OBITUARY.

DIED—On Tuesday night last, at his residence in Brandywine Hundred, Mr. CLOUD ELLIOTT. The deceased was deservedly esteemed by all who knew him. He was taken off in the meridian of life, in the midst of usefulness.

—On same night, Mr. JOSHUA M'LANE, of this town. He came to the grave in a good old age, for he was an old man and full of years—and a worthy member of the Methodist Church.

#### MIDDLETOWN INN.

To be let for one or more years, that well known Tavern-stand, in Middletown, now in the tenure of J. F. Mansfield. The tavern, stables, &c. are in good order for business. None need apply but those who can come well recommended. Possession given on the 25th March next. For terms, apply to David Higgins, near Port-Penn; or to Robert Porter, Wilmington.

January 23, 1824.

THE CHRISTIAN REPOSITORY  
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AT TWO DOLLARS PER ANNUM,

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